M 1039

Wednesday, September 7, 1966

[redacted]

Must Remain in
Transcription Room

Mr. Nyland: You know, every once and a while it is you have to consider the neighborhood where you live. Who is new? Oh my. And who are the friends who brought them? You remember, those who bring new people remain responsible, if something goes wrong then their head comes off. No, we have to be strict, as I say, we live in a community where sometimes a gathering of people arouses suspicion and although everything is quite legitimate as long as we comply with the rules of the fire department and the rest, at the same time there is sometimes an inquiry; we had that on 65th street and we had it last night here and for that reason I don't want to give any particular indication of anything that might be wrong, although we are not communistic and we don't talk about the overthrow of the government, whenever we want to explain it, we talk about philosophy it sometimes becomes a little difficult for those, well let's say, when it is very simple to me it may not be so simple to a detective. So for that reason I make a little different rule, those who come on Wednesday you know there is a certain payment for which you become responsible and those who come here regularly, they know; those who are new don't pay, when they come back they pay and the rule is this that there is no collection at the door anymore. Only checking attendance and very strictly to see who is the friend who brings whom but otherwise as far as money is concerned I ask you to put it in an envelope and put it in the mailbox downstairs and if for some reason or other you forget, and ask for an envelope because maybe you don't have it, we will have them here, then put it the mailbox when you leave. So I trust you to some extent, if

there is with the attendance shows too much discrepancie ( ) then I'll have to find out what is the cause but for the time being we'll do it that way. Wednesday evening is not so easy for collecting money as it is with other groups because they ( ) take a month and in this case it is paid by day in order to give those who want to come on Wednesday a little more freedom, naturally, Wednesday being an open meeting it is still closed to those who really do not wish for some reason or other. We are not exclusive but we are surely, you might call it, inclusive. So now what will we talk about tonight?

Q: Mr. Nyland, last night toward the end of the meeting a question was brought up in regards to negative thoughts and you replied on three different levels. And for 24 hours now I've been thinking about these things because it also applied to me in no little way and what I' m trying to find out is this; you said that if one understands negative thoughts in ourselves as well as in other people, at least this is what I think you said, you understand that they are a machine and on that level you could let them go and let the negative emotions go but we also can be captured in a way by our negative thoughts and allow it to identify us to what ever is happening and we get in a way swallowed up by them and we do wrong things. Well, what has been on my mind has been this, at what time, or at what period, for instance, when I think negatively my thought seem to me not to be so negative all the time and then does action come in when even though we are machines some action must be taken in regards to a thing or a person where we wish to express ourselves not necessarily negatively but we wish to have some form of action, is it always right to say well, they're a machine, and because they're a machine I'm

going to overlook this andyet, I don't feel very satisfied in that regard.

A: I didn't say about overlooking but ( ) mechanicality we talked about had to do with the other person. It's logical of course that you react to something that you believe is wrong and then you might have a negative reaction, a negative state or feeling or sometimes you feel that something ought to be done about it, that I think is perfectly legitimate. The only thing is that when you are negative and you are in an emotional state you may not reason very much. Now to introduce simply the fact that the person who is behaving in a certain way that you criticize that he is behaving in accordance with his own light and as if mechanical will give you a little understanding that he could not help it, to be the way he is.

Q: Yes, I understood that.

A: Good, if that is the case, that you understand that with your mind there is a possibility that you will not be as much affected by your own emotion and that your own emotional state, as negative as it is, may throw you off; at the same time you cannot help being emotionally involved. If there is a chance that you can reason a little bit about it and understand it your judgement about what to do will be a little bit purer. Now what you should do, that is an entirely different question because a man or whoever it is who affects you may be a menace or it may be someone that you absolutely disagree with for the sake - by the way now that door now went, what is the matter?

Somebody is late.

Who came in? etc.

When you have a judgement that is a little bit more balanced you

may be able to see better what ought to be done, that is an advantage. That something ought to be done because the other person has roused yourwrath, your ire, or that you're negative may be because you see certain things that the other person should be and cannot see for some reason or other and you want to tell him, you want to tell him in such a way or you want to take a certain action. This particular phase of it belongs entirely to an unconscious state because it is an event for which on earth who if you perhaps may be responsible or you make yourself responsible if you want to teach or help the other person to understand it. So nothing is affected as far as the necessity for saying something to the other person. You have a perfect right to tell him what you think is wrong. For instance you have a child and the child affects you and does something that you believe is not right and still you are negative about it, surely as a father you would have to teach him or at least do something. So it doesn't exclude that one simply passes it by and says oh, that's mechanical therefore it's his nature and he can't help it and then forget it, I think it is just the opposite. I think it is that one has more chance of seeing the thing for really what it is and not be solely affected by a negative state in which you might be when it is negative.

Q: If this is so and I find myself daily living on two planes, I find myself living an ordinary life which I must, I have no alternative, I must deal with people and things, at the same time I find the disquieting thing of living on another level where I attempt to observe, I attempt not to identify, I, myself and other people and it's like a schizophrenia to me and sometimes I don't know

A: Why do you live on the other level? It's nice to theorize about it but the actuality, you remember last night I ended up by saying

that if you want to use Work for a negative state then one might be able by observation to eliminate the effects of the negativity. All that would be to the good because then if there was no emotion then I'm quite certain, or no effect of the emotion, then it is much easier to judge intellectually. So it simply helps it a little bit but when you say you are living on two levels, I doubt it. You constantly live on the ordinary level of unconsciousness, every once and a while you think of the possibility of how nice it would be to be conscious but to maintain yourself in a conscious state particularly when you are affected by all kinds of emotions in ordinary life and you live all the time with identification I think it is extremely difficult to put a thought of wishing to Work into action and become conscious and if you are conscious it probably will last not more than a couple of seconds.

Q: That is true but I've found myself that I have negative thoughts or negative feeling and I want to lash out and suddenly there is a little something that says uh,uh stop Marcus before you go too far and look this over and then I look it over, I stop, although inside this maggoty turmoil in effect, outwardly I appear perhaps calm but I'm looking it over but there doesn't seem to be much satisfaction for me in looking it over on that level because then I begin to question am I really negative or am I something else, now where does the negativity stop and this something else begin?

A: Let's say, is there now an introduction of a new level or what?

Q: Is there now an introduction of a new level?

A: Yeah, what you now describe, or is it a consideration in ordinary life?

Q: I think it is a new level.

A: I don't, if I happen to pick up playing cards and I've got a

beautiful set in my hand ( ) I don't want to show it and I have a poker face, think that's a new level?

Q: No.

A: I just control myself.

Q: Yes, you control yourself.

A: If I'm in front of somebody who is going to give me a job and he says something a little derogatory but I still want the job, do you think I will show it?

Q: No, but

A: But I think that one is used in ordinary life to wait sometimes a little while and say, nope, that's no good or whatever it is that I don't want to show that I'm angry or that I don't think it is necessary, or that perhaps it will hurt the other person, all these things I believe belong to ordinary life, just a consideration, I think about it, I feel a little bit about it, I look at it this way and that way, one side, the other, pro, con, so on and so forth but it is not consciousness. I would like to believe it and of course if I keep on believing it finally I will see what consciousness might be and then when I have actually experience that I will know that all that has led to it but it was still far from consciousness. In a conscious state, if you went it described theoretically, I would lose complete interest in the whole affair, I would be by myself and then allow myself you might say, to return to earth in order to do certain things ( )

Q: This is what I wanted to find out.

A: Yes, you can see it for that, I have to withdraw as it were completely into my conscious state and at such a time when I am not so much adept to it as yet then I am absolutely worthless as far as ordinary life is concerned. It is a long time before one has an

harmonious state ( ) and of course that may be the ultimate aim but it is something that belongs, you might say, to a holy man. At the same time it is worthwhile to think about and every once and a while you arrest yourself, there's a certain kind of control, as soon as that control is not there then the rest will continue exactly the same as before.

Q: In ordinary life?

A: Yes, because the energy has not been used up.

Q: Well, how is one to use up this, this

A: By waking-up, Marcus, by working on yourself, by keeping on making the efforts to try to observe yourself impartially. But the affairs are much too difficult, so don't try it.

Q: I have to try it.

A: No, that is silly.

Q: What am I to do then?

A: Do it in certain situations where you have a little bit of a chance of success. If I want to play the piano, do you think I start with the First Sonata of Beethoven?

Q: No.

A: All right. When I want to have mathematics and 2 and 2 is 4, don't start at integral and differential equations. It's utterly silly. I have to start in the beginning, particularly when I have to develop something that isn't there with something I don't know what to do with and something that has to be built and I don't even know how to construct it or how to describe what it is supposed to be. That's the state in which I am, it is the state of a little baby trying to describe what it is to be grown up.

Q: It can't.

A: No, how could it, in absolutely no facts, no indications, not

even a whisper and he starts, nevertheless, because he has a desire to grow up and after a little bit of crawling around and so forth and strengthening of the bones he starts to stand and walk a little bit and it is this and that and more and more his particular organs begin to develop until finally he becomes a little bit more grown up as far as his body is concerned and then he hopes that he will become mature in the psychological sense.

Q: So then, I want to sum up for myself something practical where, in my ordinary life I can apply what you have said on some small level

A: Walk up and down, walk up and down, nothing involved, no emotions, no effect from the outside, no desire on your own part to like it

Q: Or dislike it.

A: Or ( ), or no classification because you've walked, and try to be awake then.

Q: Okay, then when I'm involved in a situation when I begin to feel my negativity overpowering and then I suddenly recognize this and I stop, say,'Marcus, stop' now I walk up and down or I, whatever ( )

A: I don't know, probably whatever the situation will not allow you ( ) you are having an argument and so and so is carrying some cement and I get angry and then I say stop and then you don't run away you tell him, you fool, don't carry that cement there, so forth, I mean you are bound, you are bound to ordinary life, Marcus.

Q: But I want to escape.

A: Yes, why do you want to escape?

Q: Because it is abominable.

A: That's wonderful but the work doesn't get done. It's marvelous if one at a certain time could say, fah, this I don't like I'll go

to church (?) but that is not solving the problem in light. When you are alive and you have to do certain things in certain ways and you have responsibility, you have the responsibility and you are not going to withdraw and say, I'm sorry unless you're sick.

Q: Well, I'm not sick in that way.

A: NO, no, that would ( ) be an excuse sometimes it isn't even an excuse, you see what I mean, you are trying to introduce certain things and at certain times, and at certain places, in certain situations where at the present time it doesn't belong.

Q: When does one find out when it belongs?

A: You find out by constantly hitting your head against the wall you see, and then you admit that it was not the right time as yet, you still hope for a better time. The only reason that I say don't try it too often because you might get discouraged.

Q: No I won't.

A: Oh, yes, you never can tell because there is always the tendency that I want to try it in the most difficult situations so that afterwards I can be a ~~mobixman~~ (?)heroic.

Q: Yes, but what have I got if I'm discouraged, I mean what have I got to go back to, nothing.

A: I don't know, lots of people get discouraged and say it's all gone up and I'm not interested in anything more or they come to the conclusion that they aren't going to be able to do it (?)

Q: I have not yet come to this conclusion.

A: You never know, throwing up a coin that you might become President of the United States.

Q: That I will never become.

A: ( ) because you won't get it.

Q: Thank you sir.

A: You understand what I mean?

Q: I understand a little more

A: Start in a very simple way and see what you can derive from it when you have something that is there then at such a time that makes a realization of a certain existance that you might call a little bit freer, or a little bit more conscious then at least you have settled two things, one that it is possible for you, that you can experience it, and the other is that is that is continued in that direction then you know you are on the right road. Those are the two things that one has to establish.

Q: The second, if it is continued, if, you mean if that feeling of the first time is continued, if it happens again and again

A: If that is the result of an effort that one makes one knows one is on the right road.

Q: I see.

A: If you play golf and you don't get anywhere, 6,7 for each hole all of a sudden you make a hole-in-one, it helps the whole day and it gives you the assurance that next time you may be as dexterous or maybe as lucky, you see what I mean.

Q: Well, I'll have to keep trying.

A: I would now say, what else would you do. All right.

Your're new, yes?

Q: Can you explain what is ether?

A: What ether is?

Q: Yes.

A: What kind of ether? ae, aether?

Q: Ether (spelled out)

A: Ordinary ether? That's a chemical.

Q: Well, isn't there another element?

A: Yes, a,e.

Q: A,e?

A: Uh,huh, aether. Sometimes it is used as a certain term to describe a state which is not as material as what we are familiar with and it ( ) to a state a little bit further than air. If under air we understand the formation of a gas coming out of a solid and a liquid it changes the density when heated and goes over into steam or whatever may be air like. ( ) there are certain densities also presented by matter when molecules are not so closely united and they become a certain substanse of a density much lighter and then they may have a certain effect on the course and as such we consider them of a magnetic quality and sometimes in order to generalize we call it (a)etherial. That what exists and cannot be noticed by one's visual senses, nevertheless, the results of that existing is noticeable in certain results that are produced. I call it aether, simply it is like a penetrating substance where the matter as we know has no value. Xrays to some extent could be considered aether, magnetic attraction is an aetherial quality. Now very often aether in itself and then applied to an aetherial condition is then limited to spirituality, and of the spirit I understand something that is not of this earth climately (?) nevertheless can appear on this earth in a certain form that I don't notice and sometimes can crystallize out into a form which I can perceive. But when one talks about feelings, there is a certain quality about feelings that cannot be described or not put into a form or for which you cannot find the real word, you cannot enclose it. You see, the property of that which is etherial and also the property of what is a gas, or what is air is that it always will fill up with volume to the greatest extent possible. Ether has even

There is an interference, that sometimes obscures the words - could it be the small mike? jh

the property that it goes beyond or through the different walls that might even be made into a container. You see, that indicates that it is less dense and it can penetrate through certain solid forms when the molecules are related but where there are enough force in between the molecules so that the substance of aether simply goes through. Extending it further of course, one dips into a different kind of a world, sometimes clairvoyance, or that what is extra-sensory perception, that what is beyond one's visual organs of sight, that what is sometimes represented by infra-red rays, by ultra-violet rays, or that sometimes is represented in the field of air by sounds we don't hear with our ears but let's say a dog can hear and things of that kind, they come more and more into the range of an aetherial quality. Now when we want to explain something that is extremely fine either in character or in behavior or in that what is already put in the substance as a representation let's say of Art then it might have an etherial quality of something we cannot define or describe but that we nevertheless can believe exists because the facts are there. All right?

Q: Thank you.

Q: Mr. Nyland, I was trying to do something very conscientiously, I was in a way trying to touch my conscience and it seemed to me that this observing 'it' wasthere, this seer, this observer but while I was searching for this conscience it would not be involved, this observer.

A: That is right.

Q: Then I stood and I wondered why in me wanted so much to involve it, somehow I am looking for help or something.

A: Of course, your conscience at the present time, in an ordinary state, unconscious state, is really not much of a conscience because

it is made up of that what is ordinary morality and ordinary morality is based on some form of ethics which is usual, whatever there is as far as our civilization is concerned what we call culture, that much of what I now call consciousness is, and conscience, is based on the ordinary rules of society. Now if I start, to, let's call it, to become finite or rather that I try to wake up or when I try to become conscious together with that a certain form of conscience is developed which is more in accordance with what Gurdjieff called objective-morality and this little conscience which starts to function which of course is very small is at times faced with situations where it really doesn't know what to do or to feel and at such a time knowing that it might come from that what I originally started out with to try to form a certain something that I call consciousness in the form of a little 'I' that logically I would like 'I' to come down and help my conscience but there are two reasons why 'I' won't come; that what is 'I' for oneself is not sufficiently mature to risk itself, that is 'I's self to come down and to make contact with a little bit of a conscience which really doesn't know yet what to do, and for the second reason it has no right yet to come down and all that what it amounts to after a little while when I try to keep to Work or to think or to feel in accordance with this little conscience, pure as it is, is really to try to get help from somewhere. I link it up with that what is noticeable to me as of a different kind of a voice (?) but what it is in reality is that I wish for some kind of a force higher than I am to come and help me out. The baby 'I' as you might call that personification of that possibility but in reality it is something that one says in this state of this conscience needs some kind of a help, I wish to God that it could be helped. You see, it goes over then into a prayer and that is the reality of one's conscience, small as it may be, that

that what becomes conscientious to me involves the totality of myself and that usually the solution to having an answer to my conscience and how it can develop is in the direction of unifying whatever it is of myself, of my personality, into the activity I am engaged in. Then my conscience will have helped from that what is maybe a glimmering of consciousness and surely an activity of the body and if these three could come together the conscience won't feel alone or lonesome. It is a form of prayer.

Q: This question has been sort of touched on before but I'm still very unclear and it is the matter of relationship of meditation to Work, I honestly find that when I attempt to do what I understand to be meditation I find myself going around and around deeper into associative thinking and really getting no place by meditation, I am wondering if you could comment on the realtionship to Work and whether or not as an auxiliary practice you would reccommend it.

A: Well, I really don't reccommend it, I think it is many times so misunderstood, although the intention is quite right, and there is definitely a road with meditation that could lead to something. But with what one meditates with is one's ordinary feeling and one's ordinary mind and without being derogatory about it I think it will remain for a very, very long time quite subjective and that that what takes place in my mind when I am so called quiet or when I've had to still myself is that there is no control to direct the thoughts or to make them even to stop or to send them in a certain direction and as a result they will keep on whirling around in my mind and picking up all kind of associations which are there already and then I follow simply a churning around in my mind even if that particular level may be rather low or the dynamic quality may be rather small that is this may not be a turmoil though, you know, but it still is

nevertheless active in a certain way than a natural state. Now what I try to reach by a state of meditation is that in the first place I need someone who remains awake enough to be able to guide that what is taking place in my personality. Assuming now for a moment that in meditation I try to put my body and my feeling and my mind, whatever it is in such a state that they in themselves could become connected or combined having in mind one purpose, you might say, the focus of all three, of the possibility of making contact with that what is higher than I am as a personality or ( ), this you might say ( )that I wish to make a contact with that what I call from my standpoint now a higher force, and when it is there I hope then that that higher force in some way or another could enter into me or at least give a beneficial effect on my own state .

Q: It is related possibly to prayer in this way?

A: It is like a mysticism, you see, but now the question is how do I reach it because what do I have to work with, I have an ordinary body, an ordinary feeling center, and a mind which is functioning and which is functioning in the usual way by means of associative thoughts or whatever may be, rationalizations, all kinds of considerations that take place in my mind, a little bit helter-skelter and very often quite accidentally because I don't know where the thoughts come from they all of a sudden happen to appear in my mind. With my feeling it gives a certain ability of energy to move things around and it is sometimes like a rate of vibration in which my body is, or perhaps my feeling center, solar plexis is active but still it has no particular direction and only a certain movement at the place where it is which then creates a level of what I call feeling of myself and partly that feeling is expressed in the condition of my

body. Now if I wish to make contact with something that is higher than I am, I have to try to make my self in such a state that I can receive it and for that I have to try to eliminate the different things that might be an obstacle for that what is higher to enter it. I think it is legitimate of course to wish for it and whatever it now may be that I would like to pursue either in the direction of the development of any one of the centers and are, as you know, called fakir, saint or yogi, to give simply a name to that possible development of each of the centers, nevertheless they will remain even if they are reduced to an utter minimum of their activity they will still remain a subjective faculty. Now,it might be possible that at certain times the combination of the three centers in a very low state of activity could, you might call it by chance, unite and at such a time create an entity in me which entity has a different property than that which are the component parts. In such a case it is possible that that entity has the property of receiving forces of energy from above or from a higher level but it happens so seldom. And usually whatever the result is when I start to meditate I try to reduce the activity of my body as much as I can and I use relaxation for it. I try then when it is relaxed to the greatest possible extent that I am capable and that includes of course all kinds of tensions of the muscles, everthing that has to take place in the body at it's lowest possible level, just the maintainance of blood circulation and nervous system, all kind activity that has to do with intake in accordance with ordinary sense organs, it is reduced now let's say to the utter minimum. My feeling center can also be reduced in the same kind of a way and because the feeling center needs the body for expression and when the expression is not of interest to the feeling center since the body itself is at a low level, the feeling

also need not express itself, it starts, you might say it reaches a certain balance with the body but it does not amount to anything. My mind is my trouble because my mind I cannot still that easily. I can say I wish to drain it and I try with all my best if I want to relax, to relax also my mind and the mind in the beginning will allow certain thoughts when I don't want to feed them, to receive less attention and as a result the mental participation in that what I now call identification of myself either with the outside world or with myself will be reduced but very soon this state of so-called inactivity of the mind is not conducive for the existance of my mind. You see, this is where the trouble comes in, my mind needs an activity of a certain kind and whenever the mental functions are reduced to a minimum that what is now mental function in the mind is not satisfied with that kind of, call it, silence and it will start to assert itself so that to hope that it remains alive, this is the reason. The mind feels that it would die if it reduces its activity and this is the danger point that I would reach and then as self protection the mind will start to function and will try to formulate or try to have certain thoughts and then start to circulate and as I say after five minutes of that kind of quiet atmosphere I can't help but to continue to think and they go around in me in my mind without any rhyme or reason and the lest little bit of a noise around me even if I close my eyes or else the rustling of someone who is sitting next and moves his feet or legs or skirt or whatever, that what reminds me of anything that enters into me through any kind of a touch, any kind of a sense organ as like taste or smell not only hearing, not only seeing, that what takes place in the muscles in my eyes even when I can't see all of that will affect the

condition of my mind and it becomes a little bit more active and when it is active it goes by itself because it is not under control because this is the requirement of meditation that I should not control it. So I run up against the difficulty that in that, I call it simply, growth to a certain state of unconsciousness I cannot help myself and I am really asleep and because the rest of the body is so completely relaxed I have a great tendency to fall physically asleep. Now, in order to avoid it something ought to be there in order to direct the activity of the mind and to tell it what to do about nullity (?) because this the mind is capable of understanding that there is something that is a little stronger and I am now considering the question of 'I(or I consider it a question of a higher something mystically contacted which then starts to affect me, then the mind is willing to become a servant and it is either under 'I', that is 'I' being now functioning as an objective observer or an objective entity or it may be a higher force which for some reason or other that is mostly because of my less activity as a result of relaxation could enter or at least make a little contact because the quality that I reach by trying to focus all three centers into this one wish to unite with what the mystics call God as body, or that what is the Godhead, that then because of that that what I am as a receiving apparatus becomes susceptible to the possibility of God existing or a higher force existing outside of me and you must have the picture not that heaven is so far away, heaven is around one and is in one, only I don't see it, again we bring up the question of omnipresence, it is now, here and ( ) it isn't on me, it is not everywhere. So whenever there is this state in which the body, the personality is as a whole it is then possible that something starts to enter and then starts to function

in me as a guiding force and it keeps my mind and mental activity in check. Now, if I cannot do this and it takes a long time before it can be done, you might say it is very long time before that what is a higher force is even interested in me because there are so many things which are still subjective, belonging to earth that that which is of a higher quality has no particular reason to contact me unless I am in such dire necessity and my prayer is so fervent or unless there is realization that if nothing is being done that what is in me of a higher quality you might say would die or at least temporarily would not have the possibility of continued existence. The logical solution for man is not too much inner dependence on the higher force at the present time until he has grown up ( ) and that for him, that what is his little 'I' which could be built as an objective faculty becomes as it were a mediator and this is of course quite in line with all the contexts of how to become delivered, how to atone, how to make a possibility of a contact with the next level of existence, then only by means of this what I now call 'I' and sometimes I call it mediator, sometimes I call it Christ, it is that kind of a concept which is represented by the ( ) wish to Work and by the effort I make in order to wake-up. When that is there, it then can in me, the meditation, take over as it were and guide me, my personality, in whatever state it is to a safe conclusion, it will prevent me from falling asleep, it will prevent feelings to start and run around as far as my body is concerned, it will insist that my body remain in a very relaxed kind of a state and it also will bring about the unity between the three centers into the entity which is more of a level as belonging to a higher force. So you see meditation has a place because in meditation I exclude if I possibly can all kinds of thoughts having to do with the outside world, if I

possibly can, I say it is difficult because associations will still happen but under the influence of 'I' which is not interested in the outside world in the way I see it but is interested in the quality of the outside world which I wish in my heart, then there is a possibility of that kind of a contact when the 'I' starts to guide it, then the mind will follow and the feeling will change over into the wish to be awake. This is the final result of meditation as carried on under the influence of objectivity. It will change because of the presence of that 'I', the ( ) feelings into emotions and emotions then will form the bridge between man as he is as a personality and that what might be considered a higher level for him as a possibility which we sometimes call individuality. So that then, as a result of meditation one can be free from earth, during such a time, as it were, living in one's emotions and it is that what is experienced many times by people who try this kind of meditation, if an 'I' is there that they are, although their body may be sitting, they are up (?) there. It is a form of meditation and it is based on an emotional possibility of an existence under the influence of 'I' when something of the person leaves the body and is somewhere else but I don't want to go too much into detail about it because then it looks as though it is a desirable something to achieve, I don't think it is, I think the achievement of that kind of a result puts one under such tremendous obligation that one really doesn't wish for it if you know it. But nevertheless it may be necessary, and that nevertheless also if it can take place it ultimately will yield tremendous blessing.

Q: Now, one of the difficulties that I find say of just sitting in a chair is that in general whenever I try to observe my body it is doing nothing at all, of course I can't be objective about just my

heart beat or my breathing, I can't - the heart has to keep going and I can't really car if it stops or not, and likewise for my breathing, I try to observe either of these functionings it seems to, it seems - I get in the way of them, I can't be really impartial. My question is this really that I then try to find other ( ) just, say, sitting in a chair, quietly and not gesturing, just sitting the body is doing very little, now I do notice for example that quite often there will be tensions or this type that are present and I find myself more and more in conflict which is whether or not shall I just say well, so this part of the body is tense, that's interesting, I'll make note of it or I see that, on the other hand I usually try to say well, you shouldn't be tense, why be tense, relax, it's easier.

A: Yea, but you see you are not meditating.

Q: No, no I'm not, I'm saying that what usually happens I start out making an attempt to meditate and I get nowhere, I fall physically asleep so I say, okay, I'll just observe myself sitting

A: You have to be observant

Q: Pardon?

A: You have words for it and you define it, you even say it is my heart beat or it is your respiration or it is a tenseness, as long as these descriptions are there one is not awake. You see, it is all right if one tries to indicate it that way and then tries to become impartial as long as it is still noticed that something that goes on in a certain way with a specific function it is still subjective.

Q: So you can't even say it is a tension

Q: and A: ( )

A: The acceptance is that what is in. That's why I say it is very

difficult but you see the final result has to be absolute no interest in anything existing and one is in the state of meditation that kind of consciousness one is not even aware of any kind of a description of the body whatever, only it happens to be there and the more the meditation could be continued in the right direction the less the body will exist so that finally the body is left. See I was describing a state of actually leaving and thatis meditation in the real sense. All other things might sometime lead up to it but they are filled with trap doors into which you fall and I don't think it is a very good method, surely not in the beginning, it is something that can be, as I said, extremely helpful later on but meditation as it is understood very often many people try to practice it without being critical about it and then everyone ( ) wishes to understand it, even Zen, or meditation in accordance with Zen, meditation in accordance with Buddha or Buddhism or sometimes Vedanta. Many times meditation comes up, and I'm afraid it is not understood. One goes through the semblance of being quiet and at such a time, anything that is the result of being quiet will help one because one is during such a time not bothered by a lot of thoughts or feelings and when they have been reduced to a minimum and even if it is intentionally reduced on account of what one might call one's wish, one's real wish, or one's real will that then because of that no energy is used so that afterwards one is filled with energy and it might create that feeling of being in a good state.

Q: I'm ( ) this questions up because you've suggested recently that it would be perhaps helpful if everyone, not everyone, if one would attempt just sitting quietly for some period of time each day in a chair, so-called nothing but I sit in a chair

I find myself either wanting to make work efforts or to try to meditate but just to sit and do nothing is a very difficult thing. A: I've mentioned, some time ago, that if anyone could sit for one hour without doing anything and just be quiet and not fall asleep that after that one hour he would really know what he wanted, this is what I've said, I have not advocated for anyone to try to do it, I have also said it was difficult but whenever one wants to sit quietly for 10 or 15 minutes then of course the requirement is that you don't fall asleep and that you remain active particularly regarding the relaxation of the body and that all the time when one is trying to relax then you can start with a certain method of relaxing from the top on down and try to make whatever extra energy there is or stuff that you don't need anymore, to let it flow out through your fingers, or flow out through your toes as I've suggested that in that particular process when you are at your legs or at your arms your shoulders are again tense and very often even the thought that enters and you can't help it, the thought of wanting to relax is already to produce an expression on your face which is also tense. So that in this question of de-tensing, the question of relaxation of the body only, that then already it is necessary to go back and forth over and over again and whenever I discover that something is again tense then I try to relax it. So I think that if one wants to try to remain, and I don't call it awake, but sufficiently alert during the 10 or 15 minutes there is no chance of falling asleep if one remains active regarding that but that it is still a difficult thing to achieve and particularly as I say with the mind because it doesn't want to be quiet, you see if it is quiet then it falls asleep, it loses control and this is the danger that the mind has and it will die. But it is useful I think in the beginning of the day if one can to try to drain oneself of all kind of extraneous thoughts

and feelings and that if at such a time the body could really be relaxed it would have a new chance of tightening up the muscles afterwards so the advantages are there. But of course, one falls asleep quite easily and simply sitting quietly, particularly when you are ( ) about this, within 5 minutes your eyes probably, your eyes will drop. I suggested some times, and this I did of course in connection with the Sensing exercise, is that one simply sits straight without touching anything and only what has to be touched, you happen to sit so of course you touch the chair that way but you don't want to touch the elbows, you don't want to touch the back and that is for the reason that when I try to wake up or try to collect energy or to try in sensing to establish a certain relationship there is a certain form of energy that is then percipitated in the body and any kind of a contact of the body with the outside world, even if it is a chair, is sufficient to draw off that energy into what is for me then the void and it is lost to me. Now if I want to maintain this, and of course when I sit and I sit straight, I start out by sitting straight, after 2 minutes I'm already like this, after 3 minutes I'm down here then all of a sudden I remember so I sit straight again and I do the same kind of a thing and all the time my muscles will tie up and become tenser and tenser until I finally start to realize that what is needed is just a settlement for myself of a realization that I exist only and that nothing is expected of me, in that state I can remain, at least partially, awake. But it is my thoughts that spoil it, those are usually my enemies and with that my feelings also starts because as soon as the thoughts are a little bit more alive the feeling also thinks that it is necessary to ( ), and the result is chaotic from the standpoint of objectivity but it is pretty good as far as subjective existence is concerned. All right, you try it but not longer than 10 minutes.

Q: Fritz Peters talks about Gurdjieff's idea of play in every day life, could you comment on that?

A: You mean playing roles?

Q: I guess so.

A: Or what kind of play?

Q: I think he just used the term play, playing.

A: Playing in the sense of acting? or playing just to let yourself go?

Q: I think just to let yourself go.

A: Do you think it is good?

Q: I think it is wonderful.

A: Why don't you do it then?

Q: It's like - hard.

A: Is it?

Q: I find it -

A: That something is very good and you like it, is it ( )?

Q: Well, I like the idea but it's hard to rid myself of inhibitions.

A: Well, it may be difficult for you,

Q:. Yes.

A: What prevents you?

Q: Well as I said my inhibitions, my fear of causing a disturbance

A: Is it with other people? or is it in connection with an idea you have of yourself?

Q: I think it's mostly concerned with other people.

A: Then do it when there are no other people, when you are all by yourself, it's like the Englishman singing in the bath tub (?) and what would prevent you if you are all by yourself and the door is locked ( ), no lights anywhere and there you are dancing away as you wish, ho, ho, ho, ho, etc. Why not, you try it, are you at

movements?

Q: I haven't been.

A: Oh, yesterday, who was here yesterday, you remember at the end that I said, uh?, that kind of thing, bending and all kind of twisting of the body, anyway they like, like palms (?) and how terrible and then you see how stiff everybody is and of course immediately so and so might think that I am a fool, this kind of condition exactly that I think that I have to behave in accordance with what the other people will think polite and if I'm not in accordance with that they will criticize me and I will feel so ashamed that I could hide in a corner and all the rest, you know. On the other hand if I'm by myself and I'm uninhibited and I'm like a little child, I try to remember how it was when I was a young child and I could run around bumping into someone without asking his pardon or so but that I would actually do what I felt like, if I try to do that when I am alone and by myself I probably acquire a certain dexterity or perhaps looseness of muscles. Perhaps with that I can sing a little bit or say things or act as if I am really interested in what I am saying. Or perhaps I want to say certain things in a certain way, usually I may be tongue-tied but now of course I can recite Homer and everything, you know, I can even speak abra-cadavra, all kinds of non-sensical sounds I can make myself heard and I can believe in them because it is my own philosophy. Now with that kind of a thing I would open the door just a little bit, still nobody is passing by and I still am safe but I get used to the idea that someone might come in and then I hope someone comes in all of a sudden and then I will at least for 2 or 3 seconds continue. What is it really that one wants, you see? There is something in each person that he wants that kind of

freedom, he wants to be his own that what he believes in and can believe in, that is what is he really himself wothout having anyone telling him how to behave. He ought to know for himself what is right or what is wrong or what he can do or cannot do, if he tries to do what he cannot do he is a fool. If he likes too much what he is doing he is conceited, if he thinks he has to do certain things because someone else will tell him off or criticize him he has no strength of character. So when I am by myself I at least can have control over my body, now my body will be a responsive agent for any kind of a thought or any kind of a feeling I have, so now when I go out and I have my feelings touched or exercised or a thought will start to work on me and require an activity my body is now perhaps in a little better state to do whatever my thoughts or feelings would dictate. Now I have to loosen up the relationships that are there you might say automatically and now I put myself in all kind of little states where I have one thought or kind of a feeling and my body now should express something quite different, maybe opposite and every once and a while you go to the mirror and check on it. You have the thought of someone you hate in your heart and so forth, you could kill him you know and you put a smile on your face and say isnt' this marvelous and then you go to the mirror and say now that's the way I look. You break relationships between the centers and that will help you to loosen up, it will help you to play and sometimes when you are really very adventurous you play the fool in the presence of others, you behave as if you don't know from nothing. All right, are we game?

Q: Yes, Thank you, Mr. Nyland.

Q: When I was young, in my youth

A: How long ago was that?

Q: ( ) in high school,

A: I see.

Q: Yes, I became very interested in the mystics and read Meister Eckhart, and read various others and afterwards I tried to meditate and perhaps tried to do some of the things you mentioned but I always seemed to get into blind alleys then I reread some of these works and I wondered if one of the things I had missed was the presence or the communication with a person who had gained spiritual insight, and I just wondered what your comments would be regarding that as an ingredient.

A: I think it is quite all right, one sits sometimes at the feet of Gemallia you know. You wish to have something flow over into you and that is the reason many times why people go to a guru because a guru or a teacher or someone who does know creates around him a certain atmosphere and even without him knowing, or perhaps knowing, perhaps consciously giving, it is possible that a person under that kind of an influence might receive certain forms of food which otherwise they wouldn't get. It is still a question if he can digest, but if his attitude is sufficiently loving or call it kindness or affection that then he is open to the possibility of growth, it may be that it affects him but he may not know then what to do with the result of the effect, it may be that he is loosened up a little bit and then he is up against the same kind of a thing because he doesn't know, he only feels himself a little bit lighter or in the presence of some one having good thoughts. The one thing that is a draw back if it lasts too long one is not further equipped to be in ordinary life and one becomes completely dependent then on the presence of someone else, and this naturally is against self-development. It would be perfectly all right if the condition always could remain that way and there are many who will stay simply in order to serve whatever

the teacher wishes and then in that find the solution of their lives. But they become then part of that kind of surrounding or entourage and perhaps after such a person dies they write about him and it may have a beneficial effect. But if it is a question for themselves how much they develop in them, it's a very long process. Because if one remains dependent on the affect of other things from the outside, either in the form of persons or in the form of certain surroundings that one requires for oneself to live; for instance, people cannot live unless they live in the mountains, or they have to be near the sea or one says I have to live under the influence of alcohol or some kind of a drug or I cannot live unless I know what is wrong with my body and I have to go to the doctor and ask him or telephone to him every time something is the matter. I become dependent on outside conditions over which I have no control. They are perfectly all right as long as they continue to exist and the only thing that logically would be the answer if I can become dependent on that what I know must exist all the time, and this is the reason that one says that I pray to God because God knows and is there, in a religious theology at least I will have that kind of a formulation, and the reason for the mystic is to make that kind of a contact for him to be under that influence, to be affected by it or perhaps as you know in the mystical sense that emerges with the totality of all things. Whatever it may be as a result, usually that what the mystic experiences he also tries to write about or at least to communicate it to others. And it is very difficult for him to indicate exactly what to do when only in a very general sense do as I have done and then you will reach the same kind of a goal. Again it is a question of being dependent on something else which I cannot control and what always and what only would enter into me if I am in a state of receptivity. Now I

can say that if I become more receptive because I take some LSD it is quite possible that for a moment I am more receptive but again when I ~~am~~ (have received that) I am not in the state that I can handle it because there is nothing in me that is not affected and you see the solution of the problem is this: that is I can be under the influence of anything under the sun and if something in me in not affected by anything under the sun then I have the possibility of that what is not affected can affect or direct that what is affected. Ultimately and logically it is the only solution. That what I seek or search for, what I really wish is to uncover in myself something that is not touched and never will be and what constitutes for me the real basis of my own existence and I call it solidity because that for me is a three dimensional form above which and below which nothing really can exist in reality. This is what is called in the Bible the rock, The Rock of Ages, that what is and could be ~~w~~within each man provided he can uncover it, provided he can experience the existence of it. When that is there I can expose myself to all kinds of influences and the I can digest them from the standpoint of my inner life. Gurdjieff means when 'I' is sufficiently developed it then can be used as a guide and then will tell what I have to do regarding the digesting of all kinds of foods. Sometimes I've said if LSD had a drug that would make an 'I' it would be ideal but as it is now all it does is a little bit of an expansion of consciousness which then brings consciousness in a different kind of subjective state, that's all there is to it but as far as a doctor is concerned he puts my body in a little different state, and whenever I am in the presence of a guru and nothing happens to me then only that I like him or that I want to serve him I remain, without any question

subjective. Now this period of subjectivity in the presence of a certain atmosphere might after a long, long period create something in me that comes very close to a form of unity, that is what one hopes for, it is also the hope of a mystic and it surely is the hope of an assistant to a guru, and it is definitely the hope of a man who wants to remain simple and can excel in a particular craft, what Ouspensky happens to call obyvatel, it's a simple man but no one can tell him how to make a good cabinet when he is a cabinet-maker. This is the kind of state in which a person could after actually sufficient length of life and having had enough experiences which then will deposit every once and a while a certain substance which gradually gets shorn of all kind of subjectivity so that with that as a substance within him he then can really become objective. But as I say it is a very long, a long period, it's not an impossibility, it can happen. In exceptional cases it might happen because of a tremendous concentration of energy at a certain point but that is so dangerous a person usually dies in that attempt. So that that is left is if it is a process that can take place in ordinary natural phenomena as a phenomena, can I find some kind of a way by which this particular process can be catylized, you see that is a logical question even and a very logical reason for wanting to find out how can I speed that kind of a reaction, if it's a chemical reaction, up, so that I will have a result in a shorter time. The explanation of course for me is the question of the introduction of objectivity in subjective states and it is quite logical that I become interested in it because then if that is so I create for me the possibility of an objective state by the formation of 'I', it's my 'I', nobody else's, and then if that 'I' is endowed with a certain power or I give it as it were the power to become God for me, to tell

me, and if that what 'I' has as information, as facts which I would consider objective because they are pure intellectual, that is pure knowledge and based on the understanding of that what I have acquired in my self, then I know if that can guide me that the rest of me will be able to change and it probably can change in a shorter time under that kind of a catylitic influence. But you see the dependence then is where it should be, it becomes independent not on an outside forme and not even in a mystical sense trying to unite with that what is outside of me, it means that that what is inside of me which is of the same kind of quality starts to assert itself, then man as man can be free of anything in the outside world when this what is his solidification or his solidity, that what is the inner inner life of him is sufficiently strong to withstand all the influences from the outside world.

Q: My inside is very unassertive.

A: Yeah, but you have to make it, because usually nobody has it. That is where the slow process starts and it has to start some where because whatever one's type is it doesn't matter very much. One can accept one's type for whatever it is (assertive or not), you know, joyful or not, hiding or not, whatever it happens to be it is simply a function and a manifestation of a human being and if I'm interested in accepting that for whatever it is I can go through the process of trying to become objective to myself. I may have thoughts and feelings about it which, of course, for a little while they are bothersome and naturally it will always go over into a kind of thinking or feeling about myself and all the time I will go back and back again and again into subjective functioning, I'm not saying that the catylitic influence is easy to come by but there is a possibility if I know that it can exist and sometimes, as I say, that I know by experience has existed, it gives me hope. The acceptance of oneself, whatever

it may be, it always is the same thing. If I am mystically inclined and I am like B_____ and I try to establish a relationship with the Godhead above me going through certain forms of penance even or maybe flaggelanti or whatever it is that I feel is necessary in order to cleanse myself. I do exactly the same thing, I have to start from where I am and maybe at times in an exaggeration I say I am the worse sinner. I may not mean it but nevertheless I realize there are obstacles. So you see the acceptance of what one is asit is from the standpoint of, in ordinary Christianity of acceptance of that what is Christ to help me to overbridge that in order to go to God is exactly the same thing that I'm taken as I am, sinner as I am, so it doesn't matter what particular manifestation I happen to be. There are very few cases where a person is solo, you might say that he is not acceptable even for the possibility of an objective faculty taking or residing in him. It is possible that some times human beings do not have much of a mind and some times they live with two centers practically. I mentioned it last night the question of a level of being of a man who's really not a man but is much more an animal and only uses his mind exactly like an animal could use his instinct for knowing where to go and what to avoid. Where there is very little ambition, that there is practically no dissatisfaction of a man is dependent on the satisfactions of his body (?) I suggested eating, sleeping, drinking and so forth, I didn't say sex but it was very important. And if that is the level of his being then that is it then naturally he is on such a low level that there is no possibility for him even to extricate himself, or to pull himself out by his own bootstraps because there is nothing. So of course you see anyone who wishes to grow or to try to establish a relationship with a higher form of living has to have something in him that corresponds to that

otherwise one doesn't even know what one is talking about. Some times I say it the person who has that question, it is a person who happens to be dissatisfied, a person who has traveled many different roads and has been disappointed, a person who is ready to give up, sometimes a person says what's the use of living, all such people have definitely the possibility, you see, but then one accepts whatever one is and at that particular point it doesn't matter what, all one wants to have is a wish and one starts with that wish, what happens afterwards, how difficult is for one person or another I'm afraid all of us are alike, all of us in that respect are children and all of us start crawling on the floor, I mean there is no human little being that I know that started to walk away right after birth. So, aside from that, one considers this simply a condition of life as one is and then if one becomes interested for whatever reason there may be that perhaps there is a possibility of growth or possibility of freedom then one wants to find out how can I reach it. Keep up with your mysticism, when you read it now you will read it quite differently and you will see certain things in it I'm sure that you didn't see before.

Q: Thank you.

A: Well, anymore, yeah?

Q: I want to ask a question about the relationship between essence and personality and 'I' - is it in the sense that after a while essence begins to develop and engulf the periphery?

A: No,

Q: It's not like that?

A: No, essence is still part of personality. It is very difficult to know where essence starts and where personality stops, it is part of it, it belongs to it. Even essence has different gradations,

and some times I call it essential essence which some times is called quintessent, you know how it is in distillations, it only is real essence when it has been distilled five times, that quintessence, So where is the line that I would like to draw between the periphery going down inside, reaching a more real, or a more essential form of existence and then going deeper still and having maybe a form of conscience. It is like an onion or an artichoke, you see, you keep on peeling it, all of a sudden you are some where but it is still the same because it is built in accordance with the same thing, there is no ( ) on the outside there is something that is inside and when you are half way you say I'm a little bit more essential. So I don't try to define what is essence and what is personality, I simply say it belongs together and then gradually when 'I' as 'I' tries to function now objectively there's a separate part of me which happens to be part of my brain as a section of my self (?) yet the function of that is quite different from my ordinary subjective functioning that is by definition what 'I' should be, that is it is a mental process which functions in accordance with objective rules. And by objective rules I mean now that it functions only in an intellectual sense, only mentally without interference with anything that has to do with the rest of my body, so in that sense it becomes free in its operation from that what takes place in the other organs in my body as feeling or ordinary thought and even activity. So 'I', the beginning, hoping that 'I' will grow into a full grown 'I', that some day it might have maturity, is still something that is separated from, although it is connected with, me almost you might say with an umbilical cord because I create it and only at the time when it has sufficiently grown up that I would dare to cut the cord, and some times when it has grown up sufficiently the cord itself withers

because it is not any longer dependent on the food that comes from the body. Whatever this process is it is interesting to think about it. But 'I' starts to develop independently and still it is mine. Now where it is, it is functioning independently of me, it is as if it lives in a different house but it is still in the same territory and it is in the mind in a certain section where it has gradually neighbors of an ordinary kind functioning in an ordinary, unconscious way and perform all kind of mental functions as thinking, formulating, pondering and so forth, and right next door is this little 'I' trying to become objective. Now imagine for a little while that that what 'I' is doing is the observance of the periphery, that is that what is my ordinary manifestation as represented by the manifestation of my body and if, logically whenever the manifestation is a result of a state of my feeling or a result of the state of my thought, that then by the observation process gradually I could become observant of the three different centers functioning in their own way or in their own relation with each other. But of course in the process of now what I consider observing the periphery as manifestations of myself, that what I appear to be to other people, that also is motivated some times by ordinary superficial affect on me to which I react and sometimes it may be a result of what I call real thinking or real feeling, of considering, of weighing back and forth and that I would say belongs to my essential part. Now what is really the aim of 'I' is to be able to observe the periphery, to try to understand it for whatever it is and gradually to influence it, so that that what is periphery will open up and that under the influence the different layers which a little while ago I called the layers of the onion or artichoke become translucent and that then 'I' having a certain power of penetration, that is a certain form of energy of

a different kind from the usual energy but it may be energy like a electric or a magnetic energy flowing from 'I' to my body is able to penetrate the periphery and penetrate then towards my essence. The aim of 'I' is to establish the relationship between that what is essential essence, essential essence for each person is a form of life where, sometimes it's called the spark of life, sometimes it's called the representation of God within one or that what was born within one when one was conceived as a result of whatever life force there was biologically, that then the human being starting out on its own road of development of becoming a man that then he starts with having within him ( ) what is called a magnetic center, the representation of that what you might say if you want to call it involutionary effect, that what is a representation of that what exists totally in the totality of the universe. Whatever life (?)
it is that is, in man I can define it as something that is now represented as a human being but what makes a human being tick is exactly that kind of a life force, without having to define what life force is or how it happened to be, it apparantly came from the previous generation and is now manifested in me. That what is 'I' is the same kind of quality or that taste of a quality which is a little similar to that what is magnetic center wjen I call it essential essence I come very close to that what is unchangeable in myself since it is life and has nothing to do with my manifestation. Also to some extent you might say when the body dies that that could remain in existence is my life, if it needs another vehicle for further existence that I don't talk about, nevertheless it is that what is within that at certain times I do know that exists. That what I protect for myself in my life is the protection of that life. That what I call voice of conscience or voice of God has the kind of

a quality as if it comes from above and it is then for me as if at that time heaven exists within, it doesn't matter yet what kind of a formulation I want to use, 'I' as a growing entity is interested to make contact with that what I am as essentially essence. And that only I might really understand the reason why I may have a wish to create 'I' is that what is essential essence as magnetic center wishes to be set free and that really a logical explanation of the process that takes place in anyone who you might say is dissatisfied with conditions in life on earth, that his real reason for wanting to grow is to create a vehicle or call it some kind of a house, or some kind of an abode for that what is now imprisoned in his body, and there might be the possibility in growing evolutionary up to a next level that ultimately the aim ought to be that that what is now in existence as his life becomes part and parcel of the totality of all life, and then I say that is his endlessness. So you see these processes of course are related to each other and when 'I' now starts to function that that 'I' wishes to unite with that what I am essentailly, if this takes place and of course it can take place because if one has patience and if one is wishing constantly having this in mind and in one's heart it has the possibility of gradually penetrating or making the layer translucent enough that that form of energy can actually make that contact. When the contact is made it is a very interesting place because from that moment on it starts to go to the outside again, it is the function of that what is now united as a second function means that it has to change the personality into a level of a different kind of being or that something starts to develop which becomes independent of the existence of the physical body. This is called the process of participating in life so that when one returns again to the

periphery in the manifestations that what is now participating is conscious, and from that standpoint of consciousness coming from within that then the judgement of what has to be done and that what has to be felt is of a real quality and of an emotional quality. So that then in that sense the possibility exists after this so-called participation period is over that I then as a personality with the body and the functions can now partake in any kind of condition. And then in order for me to become full grown it is now necessary to go through a certain period which is called experimental. It is to put oneself under the test of remaining non-identified and of living in the moment and being conscious and dictated by one's will. You see, these are the relationships, that what is 'I' when it grows out becomes like yeast spreading over the totality of the mental functions and changing them, becoming connected to the Thalimus with the heart and changing the condition of one's feeling into an emotional state and changing also the seat of that what used to be feeling as solar plexus into the heart as the seat of the emotions, and that that what will take place as far as will is concerned becomes seated at the back of one's spine to undo the consequences of the organ Kundabuffer. Will we let it go at that?

Q: Yes, that's very good.

A: (Ending comments)